

questionable assurance of safety from high authority, said to his friends, who conjured him not to go, and warned him by the example of John Huss, whom, in a similar situation, the same pledge of protection had not saved from the fire, "I am called in the name of God to go, and I would go, though I were certain to meet as many devils in Worms as there are tiles on the houses."*

A reader of the Bible will not forget Daniel,^f braving in calm devotion the decree which virtually consigned him to the den of lions : or Shadrach, Meshach, and Abed-nego, saying to the tyrant, "We are not careful to answer thee in this matter," J when the "burning fiery" furnace was in sight.

The combination of these several essential principles constitutes that state of mind which is a grand requisite to decision of character, and perhaps its most striking distinction—the full agreement of the mind with itself, the consenting co-operation of all its powers and all its dispositions.

What an unfortunate task it would be for a charioteer, who had harnessed a set of horses, however strong, if he could not make them draw together; if while one of them would go forward, another was restive, another struggled backward, another started aside. If even one of the four were unmanageably perverse, while the three were tractable, an aged beggar with his crutch might leave Phaeton behind. So in a human being, unless the chief forces act consentaneously, there can be no inflexible vigour, either of will or execution. *One* dissentient principle in the mind not only deducts so much from the strength and mass of its agency, but counteracts and embarrasses all the rest. If the judgment holds in low estimation that which yet the passions incline to pursue, the pursuit will be irregular and inconstant, though it may have occasional fits of animation, when those passions happen to be highly stimulated. If there is an

* The conclusion of his defence before the assembled princes and prelates was quite of a piece with this declaration. "Let me then be refuted and convinced by the testimony of the Scriptures, or by the clearest arguments, otherwise I cannot and will not recant; for it is neither safe nor expedient to act against conscience. Here I take my stand ; I can do no otherwise, so help me God I Amen."

^f Daniel vi. 16.

% Daniel iii. 16.